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2. It is also possible that the Jews in Palestine, and in the Arab world generally, will not accept the idea that the Jewish question is not only to remain as it is, but that any attempts to change it will not be tolerated.
3. Source believes that the Jews in Palestine will interpret Hajj Amin's move in similar fashion, and will not accept the idea of the Jewish question as a Jewish question. The other side view among the Jews in Palestine will be strengthened, and the exclusive atmosphere of Jewish nationalism are not completely successful, will become intensified.
4. There is serious danger, should the Jews be returned to Palestine, that the extremists among the Jews may drift to the right. Everything will then be involved. It will not be an Arab-Jewish struggle, but will inevitably change itself as it did in 1936-39 into an Arab-Jewish, Arab-English, Arab-Jewish, and Jewish-English struggle. There will be no self restraint on the part of the Jews as there was in 1936-39. This time defense will consist of offense, motivated by anger, grounded in despair.
5. To expect Jewish community in Palestine to survive is almost impossible in the present manner, and is unlikely to be possible in the future, unless there is a general attitude.
6. And finally, should the Jews be returned to Palestine, the Arab side of the Jewish question will have convincing evidence that the Arabs of Great Britain obtain services rather than gratitude for anti-Jewish action. The Arab side will see under how it is that an active pro-Arab collaboration can be restored to honor, position, and power by one of the nations for whom it is to be labored.

(Washington Note: Source gives undue significance to the use of reference of its reference to Hajj Amin as the "an-Nafti." The official British position with respect to Hajj Amin was formulated by the Colonial Secretary in the House of Commons on 1 December 1943. The secretary declared in essence that there is "no legal machinery... nor any known precedent" for the formal deposition of a mufti. Further, the secretary observed, although Hajj Amin is still technically the Mufti of Jerusalem, the fact that "there is no intention of allowing Hajj Amin, who has openly joined the enemy, to return to Palestine in any circumstances clearly reduces the importance of the technical point." This position has not since been modified.)

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